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SOME RELATIONS OF THE UNIVERSITY

I HAVE had several occasions to say, from platforms and in the press of the city, that, in my judgment, the strength of the Rice Foundation lies in its freedom. As a matter of fact, to his trustees, a self-perpetuating board of seven life members, the founder gave great freedom in the interpretation of his programme and corresponding discretion in the execution of its plans. The trustees have accordingly approached their problems of organization, policy, and aim, without educational prejudice to stultify, without partisan bias to hinder, without sectarian authority to satisfy, with open minds accustomed to large problems, with clear heads experienced in tracking the minutest details of business, always ready to reason together, steady and conscientious in reaching conclusions, quick and decisive in action when through common counsel they have come to a common mind respecting any line of action. And in their freedom the trustees are building for the founder a university whose greatest strength likewise is in its freedom: in the freedom of its faculties of science, humanity, and technology to teach and to search—each man a freeman to teach the truth as he finds it, each man a freeman to seek the truth wherever truth may lead: in the freedom to serve the State because entangled in no way with the government of the State, and the freedom to serve the Church because vexed by none of the sectarian differences that disturb the heart of the Church.

While we rejoice in our freedom from Church or State control, we rejoice none the less in the work of these funda-

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mental and indispensable agencies of civilization, for we can conceive of no university in whose life there do not appear the energy and enthusiasm, the affection and the calm, that we associate in one way or another with reverence, patriotism, politics, and religion. Hence to us, quite as important as is a university's freedom from control by State or Church, are its right relations to each of these two institutions, because upon principles of order, conduct, and knowledge is based our faith in the capacity of the human spirit for progress, and without such basic faith all theories of education become either confused or futile. As a matter of fact, the three fundamental principles I have just named—order, conduct, knowledge—find expression in the forms of three great institutions—the State, the Church, and the University. These institutions themselves are not fixed and final but fluid and forming, constantly in the flow of change—in movement of transition sometimes retrograde—constantly in the flow of change to meet new requirements of a changing world and a growing humanity. In their present mutual relations, the State, the master of the sword and peace; the Church, the guardian of the soul and purity; the University, the servant of each of them in preserving to men the mastery of their spirits. The State guaranteeing to the University intellectual freedom, to the Church religious freedom; the University in freedom of thought and research constantly enriching the State with the theory of its own greatness, constantly recalling the Church to the theories of life wherein all men are made free; the Church in its turn sustaining the Nation and supporting the University in high ideals of progress and ultimate triumph. Moreover, testing any programme for better uses of life and leisure by a double criterion,—Is it based on an understanding of the ways of men and the needs of humankind? and, Does it appeal

to the understanding of men?—the new university would seek, while preserving its own freedom and independence, to assist in the advancement of humanitarian movements in State or Nation or world. This humanitarian aspect of university service, as differentiated from the more strictly scholastic and scientific activities of university life, appearing under newer forms comparatively recently in the so-called university settlements and in the university extension movement, finds its latest phases in coöperative unions for world-wide programmes of scientific investigation on the one hand, and, on the other, in the organized movements for the improvement of good will and the promotion of peace among the nations. In such united efforts the new institution would participate, for in its future days it is to be a university of Texas, a university of the South, and later, let us hope, in reality as in aspiration, one among the national institutions, reflecting the national mind, one among the universities of the nations, fostering the international mind and spirit in cosmopolitan ways such as the mediæval universities enjoyed before the death of universal language and the divisions in a universal Church.

And the building of a great university is just like the living of a great life. Each calls for the intellect, energy, courage, and independence that characterize the other. The institution outlives the individual, and the university has proved to be about the most enduring of human institutions. Think of the changes in church and state which have been weathered by the spires of Oxford, Cambridge, Paris, and Padua, Salamanca, Bologna, Harvard, and Princeton! Accordingly, we may assure ourselves with considerable confidence that so long as men love learning, so long will the university flourish. So long as men seek truth will the spirit and service of science endure. And in beauty

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and holiness, religion and art will outlast them all. These are the elements of a civilization that traces its origins to Palestine and Greece, and finds its sources in the mingling of streams from Athens and Sion through Rome. Three main currents of that civilization—the Rise of Christianity, the Revival of Learning, the Rise of Modern Science—each in its turn the new knowledge in conflict temporarily with the old, have contributed to the common knowledge of cultivated persons in all civilized communities.

These currents flow on. They gain in volume and in value to mankind as they flow. In their waters are reflected many views of the universe. One of these views reveals observation, experiment, and knowledge, in science; another relates duty and deity and destiny, in religion. Each of these—the religious and the scientific aspects of the universe—has its own beauty, power of inspiration, and truth. Each shines with a light the more wonderful, the more resolutely we set ourselves to study it. Each is a kindly, leading light, each beckons to a better life, each fades away imperceptibly into the other, as multitudes of men and women have found to the illumination of their own souls. For, in our day there are multitudes of men and women who combine in the same personality a sympathetic comprehension of modern science with a profound and reverent faith, and who find that the acceptance of the teachings of science in no wise disturbs their personal religious life.